/76 cont./

561 701 According to this, the institution of the age classes together with the existence of the age grades, which were more sharply defined and made more prominent in their meaning by the former, seems so important for the maintenance of a constantly war-ready troop that the thought obtrudes as to whether that institution did not first become formed out of a striving for such a band of warriors. [703] The warriors' living together as a valuable impetus for comradeship and esprit de corps, in which lies a chief condition for success in war, leads further to celibacy and then to free love; one can see as its sequel the women's society that belongs to an age class. This in turn then is the first step for mother right, of which, indeed, we also find remnants among the Masai.

X.

000 Introduction of the youths to the warrior life. -- Their first war expedition. -- The ol oiboni gives them the name for the age class. -- Shield escutcheon: its individual constituent parts and their meaning. -- The youths become warriors.

701 As soon as the circumcision wound has healed, the circumcised
• 702 exchange the long apron (ol gelí, el gelíni) for the short skin-cape
561 (e megiti, /77/ megitin), again put on their ornaments, anoint their
[291] bodies with red paint and, after they have once more shaved their
[302] heads, set out as el barnot (sing. ol barnoti, formed from barno = bald-headed), armed with spear, club, sword, and shield, into the bush to celebrate the ol geted l od gutui. Spear, shield, and sword are gifts from their fathers; they have carved the club themselves. As we shall learn later in connection with the warriors, they divide themselves into mess-groups of five or six. In the forest they erect [342] a kraal of thorns for themselves or even build small huts out of leaves.
701 The festival consists of consuming large quantities of meat and noth-
702 ing but meat. For this each participant furnishes a fat ox obtained
561 from his father, which must be plain-colored, black if possible.
577
[262]
[822]

561 /77 cont./
701 Mixed, light colors are the symbol of fickleness, frivolity, flighty,
• 702 childlike, and childish sentiments: they are not proper for adult men
152 with a serious conception of life. The festival lasts about a month
865 as a rule. During it the youths practice handling the weapons, tell
[822] each other gruesome war stories, which they have heard from warriors or invented themselves, and thus stimulate their imaginations, just as the reading of Indian and pirate stories does this on occasion among
[276] European boys. They artificially make themselves positively wild, to which also the taking, still strange to them, of various roots and barks with a nerve-stimulating effect (which will be discussed later), which they add to the cooking meat, contributes a great deal. All their yearning is directed toward war and murder, everything in them is pressing toward killing an enemy, and enemies for them are all non-Masai. Each of them would like soon to be no longer an ebor alem =
[721] white, that is to say, not yet dyed with blood, sword. Not infrequently they turn against defenseless caravans if such happen to be in the vicinity. Whether or not spoils are to be taken in this is of no importance, only killing and murdering, they do not think any further. Many attacks on caravans have come about in this way. Such opportunities, however, are always rarities for individual troop of youths.
561 The rule is a war expedition against a sedentary tribe. After the
701 fighting, the el barnot again return to the paternal kraal to live there
702 a few more years. During this time they attach themselves more and
[721] more closely to the warriors, in order to learn from them and to improve themselves in the art of war. They accompany the warriors on their raids and now and then also take part in their forest meals. Nevertheless they do not gain admittance into the warrior kraal, which is just as wounding to their self-confidence as the circumstance that they are looked down upon by the warriors and treated almost like boys. The wish to be on an equal footing with the warriors grows ever keener in them. But they still lack two things for that: the name for their age class and the shield escutcheon.

561 In order to request the bestowal of the former from the ol oiboni,
[791] a gathering (eñ giguana) (1)

1. Any gathering for a consultation is called this.

/103 cont./

619 728 After a battle of the Masai among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabaschage megitin = exchange of skin capes.

726 701 484 The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptional. If one considers, [702] however, that the training of warriors consists only of marching, that, [276] aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry troop. The tales of the caravan people relate miraculous things about 701 182 147 271 the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their 701 182 271 [823] long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made [824] out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited 701 182 222 by their water content to quench thirst. They serve him, /104/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A cuckoo bird, the honey indicator (Cuculus indicator, called [825] eñ joboroi by the Masai), leads the Masai to the concealed honey holes. [136] As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it [825] in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after